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It seems doubtful if either of these courses can be pursued without exercising stronger measures than persuasion, for this latter has not been lacking in the past. The numbers of the tribe being so small, it would certainly appear to be inadvisable to compel the Masai to undertake agricultural labour for work outside the reserve, as such a step would be sure to cause active discontent without adequate results, but there also seems to be no reason why these expert herdsmen should not be made to exercise their talent to the exclusion of the inferior material obtainable from other tribes. Herdsmen are of essential service to many farmers, and from among the Masai can be drawn some of the best herdsmen in the world.

Employment in K.A.R. or Police.

The reputation for cunning, organization, and militarism which the Masai have enjoyed in the past has also led to consideration of the possibility of utilizing these powers under modern conditions, by enrolling a number of Murans in the King's African Rifles and Police. Experiments have been tried in this connection for more than fifteen years, but, save for some individual exceptions, they have proved unsuccessful. One or two Masai who have succeeded in passing the necessary tests have developed into reliable and efficient soldiers and policemen, but, in spite of repeated trials, the vast majority, discharged as unlikely so to develop, have been turned back to the reserve and represent so much time, labour and money wasted. Such soldiering and discipline appears to the Muran to be too nearly akin to work to be acceptable to them, and they adopt from the first an attitude of passive resistance and listlessness, the exact opposite to that keenness which is essential to successful development. So much has been learnt from past experience, and the compulsory recruiting scheme which is now being acted on, apparently with the consent and approval of the elders of the tribe, has not yet shown signs of any improvement in this attitude. It remains to be seen, however, whether this renewed attempt to break down the barrier of conservatism and sloth will be such as to induce the Muran to take part, as a matter of pride in their ability to do so, in a branch of utility for which their traditional training would appear admirably to suit them.

General employment of Murans.

The employment of the Masai Muran as herdsmen, or as askaris, seems to be the only obvious method by which they can be called on to demonstrate their position as an asset to the state outside their own reserve, and, provided that sufficient development can be procured inside the reserve, it would possibly be bad policy to insist on outside labour by any of the other classes of Masai males. It remains to consider what may be the best means of utilizing their services within the confines of the reserve, and this question is closely connected with the potentialities of the Masai possessions.

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Masai stock.

The wealth of the Masai is entirely invested in stock, and is said to amount to the colossal figures of 715,000 head of cattle, more than 2,000,000 sheep and goats, and 10,000 donkeys. This stock is concentrated in a reserve of some 14,600 square miles in extent, of which part is waterless and unfit for stock, and of which part is regarded by the Masai as unsuitable for cattle owing to a suspicion of disease. These two actual and problematical disabilities combine to make the stock-carrying capacity of the reserve but little in excess of what it carries at present, and it is maintained that, without the provision of veterinary facilities, and without the undertaking of public works towards the better distribution of the water, the reserve is now so full that the annual death-rate cannot be less than the annual increase, or in other words, that the amount of stock owned by the Masai is now stationary.

Veterinary work.

As may readily be imagined, the problem of providing veterinary facilities for these vast herds presents such difficulties on account of its magnitude that very considerable increases would be necessary in the Veterinary Field Staff before anything but isolated attempts could be undertaken. This has been the main difficulty in the past, and must remain so at any rate until the cessation of war conditions enables the Government to augment its Veterinary Department by the addition of other qualified officers. Money has been voted in the Estimates for the financial year 1918-1919 for a commencement to a comprehensive scheme of veterinary research in the Protectorate, and these proposed activities affect the Masai Reserve in many ways. A dipping scheme is to be introduced which will,

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177 181 609 466 this and discovered to his sorrow that the cows had wasted away in the last few weeks to the point of being unrecognizable. If he had examined them more closely, he would also have found that they had aged several years in the preceding month. But he had no thought of any dishonesty of the people, whom he considered honorable and good, until after more than 100 of his finest cows had been exchanged for old, worthless ones and he had unsuspectingly marked all of the latter. One could cite a whole series of such examples instructive for the settler, but here let there be pointed out only one particularly popular trick: When in the evening the livestock of the settler is driven to water, the native stock-owners -- both Masai and Negroes -- also like to drive their herds into the vicinity of this watering place. In the press and haste of the livestock for the water, there run into the herd of the European, as intended, a few head of the cattle of the Black, who now, instead of taking his stock out of the strange herd again, moves off with a corresponding number of the settler's best cattle.

177 181 464 609 [459] When the Masai servant who regularly invested his savings in cattle has assembled a small herd, he often enough leaves service in order to return again to his people. If an opportunity presents itself, it may happen that he now serves his compatriots as a spy against his former master. Uncircumcised youths who hire themselves out as boys return to their native kraals for circumcision, live there a few years with their contemporaries in the usual manner, and then often go back into service.

177 181 609 829 The Masai living in the tribe is and remains mistrustful of every European whom he has not become intimately acquainted with through the years. He regards the latter's honesty and forbearance as weakness and believes that it is only because of a lack of strength and cleverness that the European does not oppress him just as he himself does this with the Negroes. He performs a service for the European only in order /119/ to have some -- often enough illegal -- benefits from it. If he concludes friendship with him, it is done merely for the sake of appearances and a monentary advantage. As one accused, he almost never confesses, even with guilt proved, but rather, asserts with profound indignation: "A Masai does not do anything like